

3:1 Now

*dabar, 1439x, speech, word, speaking, thing*

*Hayah, 74x, to be, come to pass, exist, to come into being,*

*Yonah, 19x, dove; a native of Gath-hepher who prophesied during the reign of Jeroboam II*

the word of the LORD came to Jonah the second time,

*Yehovah, 6519x, the existing One; self existent or eternal*

saying, *'amar, 5308x, to say, speak, utter*

3:2 “Arise, *gum, 628x, to rise, arise, stand; to arise in hostile sense, come on the scene*

### The Commission (v1-2)

*halak, 500x, to go, walk, come*

go to Nineveh the great city

*'iyr or (plural) `ar or `ayar, 1089x, excitement, anguish (of terror); city, town (a place of waking, guarded)*

*Gadol, 529x, great; large in magnitude & extent, in number*

and

*qara, 735x, to call, call out, proclaim, cry out, to utter a loud sound, to summon & invite*

*Dabar, 1143x, to speak, declare, command*

proclaim to it the proclamation which I am going to tell you.”

*q@riy'ah, 1x, proclamation, preaching*

3:3 So

*gum, 628x, to rise, arise, stand; to arise in hostile sense, come on the scene*

### The Obedience (v3a)

Jonah arose

and

*Niyneveh, 17x, abode of Ninus, capital of the ancient kingdom of Assyria; located on the east bank of the Tigris river, 550 miles (880 km) from its mouth and 250 miles (400 km) north of Babylon*

*halak, 500x, to go, walk, come*

went to Nineveh according to the word of the LORD.

## The Description (v3b)

**Now** 'elohiym, 2606x, (plural), rulers, judges, angels, gods; (plural intensive - singular meaning) the (true) God, God

**Gadol, 529x, great; large in magnitude & extent, in number**

**Nineveh** was an **exceedingly great city,**

'iyar or (plural) 'ar or 'ayar, 1089x, excitement, anguish (of terror); city, town (a place of waking, guarded)

a three days' **walk.**

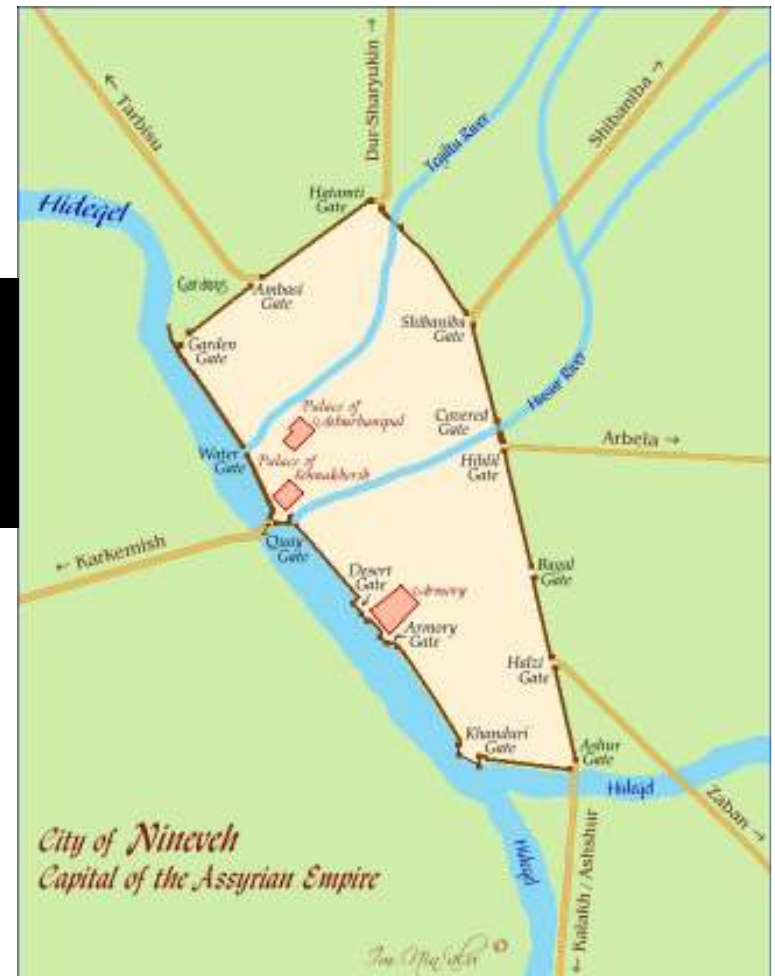
*Mahalak, 4x, walk, journey, going, place to walk*

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It contained in circuit about forty-eight miles, and had 1500 towers, and at this time there were 120,000 children in it; Jon 4:11

The Hebrew literally is, “a city great to God”  
or

as Young's Literal Translation says, “And Nineveh hath been a great city before God, a journey of three days.”



3:4 Then

**Jonah** began to go through **the city**

*Chalal*, 141x, to profane, defile, pollute, desecrate, begin

*halak*, 500x, to go, walk, come

one day's walk;

*'iyar* or (plural) *'ar* or *'ayar*, 1089x, excitement, anguish (of terror); city, town (a place of waking, guarded)

*Mahalak*, 4x, walk, journey, going, place to walk

and

*qara*, 735x, to call, call out, proclaim, cry out, to utter a loud sound, to summon & invite

**he** cried out

and

said, *'amar*, 5308x, to say, speak, utter

“**Yet** forty days

and

*Haphak*, 94x, to turn, overthrow, overturn

**Nineveh** will be overthrown.”

3:5 Then

'iysh, 1638x, man male, husband

the people of Nineveh

'aman, 108x, to support, confirm, be faithful - to stand firm, to trust, to be certain, to believe in believed in God;

'elohiym, 2606x, the (true) God, God

## The Repentance (v5-9)

and

qara, 735x, to call, call out, proclaim, cry out, to utter a loud sound, to summon & invite

they called a fast Tsowm, 26x, fast, fasting

## The People Repent (v5)

and

Labash, 112x, to dress, wear, clothe, be clothed

Saq, 48x, mesh, sackcloth, sack, sacking - worn in mourning or humiliation

Gadol, 529x, great; large in magnitude

Qatan, 101x, young, small, insignificant, unimportant

put on sackcloth from the greatest to the least of them.

dabar, 1439x, speech, word

Melek, 2523x, king

3:6 When the word reached the king of Nineveh,

Naga, 150x, to touch, reach, extend to

he arose from his throne, Kicce', 135x, seat (of honour), throne, royal dignity, authority, power (fig.)

qum, 628x, to rise, arise,

laid aside his robe from him,

'addereth, 12x, glory, cloak, splendour, cloak made of fur or fine material

Abar, 559x, to do away, take, take away,

covered himself with sackcloth,

Saq, 48x, mesh, sackcloth, sack, sacking - worn in mourning or humiliation

Kacah, 152x, to cover, conceal, hide, to cover oneself, clothe oneself

and

Yashab, 1088x, to dwell, remain, sit, abide

sat on the ashes. 'epher, 22x, ashes, worthlessness (fig.)

## The King Repents (v6)

3:7 And *za`aq, 73x, to cry, cry out, - to call, call out, call together, summon, to make a crying, proclaim, to have a proclamation made*  
he issued a proclamation

and

it said, *'amar, 5308x, to say, speak, utter*

“In Nineveh *ta`am, 13x, taste, judgment (fig.), decision, decree* *Melek, 2523x, king* *Gadol, 529x, great; large in magnitude*  
 by the decree of the king and his nobles:

Do not let man, *'adam, 552x, man, mankind*

beast, *b@hemah, 189x, beast, cattle, animal*

herd, *Baqar, 182x, cattle, herd, oxen, ox,*

*tso'n, or ts@'own 274x, small cattle, sheep, sheep and goats, flock, flocks*

or *ta`am, 11x, to taste, perceive, eat*  
flock taste a thing.

Do not let them eat *ra`ah, 173x, to pasture, tend, graze, feed*

*Shathah, 217x, to drink* or *Mayim, 582x, water, waters, refreshment (fig.)*

drink water.

3:8

All to Repent (v7-8)

“But

*'adam, 552x, man, mankind*

both man

and

*b@hemah, 189x, beast, cattle, animal*

*Saq, 48x, mesh, sackcloth, sack, sacking - worn in mourning or humiliation*

beast must be covered with sackcloth;

*Kacah, 152x, to cover, conceal, hide, to cover oneself, clothe oneself*

and

*'elohiym, 2606x, the (true) God, God*

let men call on God earnestly

*qara, 735x, to call, call out, proclaim, cry out, to utter a loud sound, to summon & invite*

*chozqah, 6x, force, might, strength, violence*

that

*ra: bad, disagreeable, malignant; evil (giving pain, unhappiness & misery), wicked (ethically)*

*'iysh, 1638x, man male, husband*

each may turn from his wicked way

*Shuwb, 1066x, to return, turn back - to turn back (to God), repent*

*Derek, 705x, way, road, manner, direction, habit, - of course of life (fig.), of moral character (fig.)*

and

*Chamas, 60x, violence, wrong, cruelty, injustice*

from the violence

*Kaph, 191x, hand, power*

which is in his hands.

3:9

“Who *yada`*, 947x, to know  
knows,

God may turn

*'elohiym*, 2606x, the  
(true) God, God

*Shuwb*, 1066x, to return, turn  
back, go back, repent – of  
spiritual relations (fig.)

and

relent,

*Nacham*, 108x, to be sorry, console  
oneself, repent, regret, comfort, be  
comforted - to be sorry, be moved  
to pity, have compassion

and

*Shuwb*, 1066x, to return, turn  
back - to reverse, revoke

*Charown*, 41x, anger,  
heat, burning (of  
anger) - always used of  
God's anger

withdraw His burning anger

*'aph*, 276x, nostril, nose, face; anger

so that

*'abad*, 184x, perish, vanish, go astray,  
be destroyed, die, be exterminated

we shall not perish?”

**The Reprieve (v10)**

3:10

'elohiym, 2606x, the (true) God, God

When God saw their deeds,

*ra'ah*, 1313x, to see, look at, inspect, perceive, consider *ma'aseh*, 235x, deed, work

**God saw (v10a)**

that

*Shuwb*, 1066x, to return, turn back - to turn back (to God), repent

*ra*: bad, disagreeable, malignant; evil (giving pain, unhappiness & misery), wicked (ethically)

they turned from their wicked way,

*Derek*, 705x, way, road, manner, direction, habit, - of course of life (fig.), of moral character (fig.)

then

*Nacham*, 108x, to be sorry, console oneself, repent, regret, comfort, be comforted - to be sorry, be moved to pity, have compassion

*ra*: bad, disagreeable, malignant; evil (giving pain, unhappiness & misery), wicked (ethically) / calamity, misfortune, distress

God relented concerning the calamity

*dabar*, 1143x, to speak, declare, command, promise, warn, threaten,

which He had declared

*'asah*, 2633x, to do, fashion, accomplish, make

He would bring upon them.

And

*'asah*, 2633x, to do, fashion, accomplish, make

**God relents (v10b)**

He did not do it.

# Jonah and the City / Speaking for the LORD

## The Revival / God's Pardon Demonstrated

Verses 1-4		Verses 5-9				Verse 10			
The Prophet	The Proclamation		The Repentance				The Reprieve		
The Commission (v1-2)	The Obedience (v3a)	The Description (v3b)	The Proclamation (v4)	The People Repent (v5)	The King Repents (v6)	All to Repent (v7-8)	The Reason to Repent (v9)	God saw (v10a)	God Relents (v10b)
<b>The Warning</b> The Message of Jonah – The Call				<b>The Mourning</b> The Mourning of the People – The Cry				<b>The Withholding</b> The Mercy of the Lord – The Change	

**Principles:** (1) Before God judges, He always warns ahead of time (the whole prophetic word; Amos 3:7). (2) God always shows mercy to a repentant people (Ps 51:17; 34:18) – but HE decides how His mercy should be shown & on whom it is shown (Romans 9:15)

**Application Today:** God has prophesied many judgments to come (e.g. Matthew 24:1-14; Revelation 6,8-9,16) and God's people must seek the Lord for *WHEN* these judgments will come

## God in Jonah 3

1. the word of the LORD (v1, 3) – “Yet forty days and Nineveh will be overthrown” (v4)

= the proclamation which I am going to tell you (v3)

### Man’s Response to God’s Word

1. Jonah did according to the word of the LORD (v3)
2. The people believed in God (v5) and they repented by fasting and putting on sackcloth (v5)
3. The king arose from his throne, laid aside his robe, covered himself with sackcloth & sat on the ashes (v6)
4. He & his nobles issued a proclamation and called for a total fast for men and animals (v7)
5. He decreed that both men and beast are to be covered with sackcloth; and let men call on God earnestly that each may turn from his wicked way and from the violence which is in his hands (v8)
6. He threw himself on the mercy of God (v9) - "Who knows, God may turn and relent, and withdraw His burning anger so that we shall not perish?"

### God’s Response to Man’s Genuine Repentance

1. God saw their deeds = they turned from their wicked way (v10)
2. God relented & did not bring the declared calamity upon them (v10)

## Analysis

1. **God is the initiator (v1) – He commissioned Jonah to go to Nineveh**
2. **God is the Judge of all men & He pronounces judgment accordingly (v2,4) – the destruction of Nineveh**
3. **God alone knows all hearts and He knows that the people of Nineveh in Jonah’s days *would* repent, and so He sent Jonah**
4. **God is compassionate and relents concerning calamity**
5. **Jonah proclaimed the word of the Lord (v3)**
6. **The People of Nineveh repented, from the greatest (the king and his nobles) to the least of them (v5-7)**

Genuine Repentance is Seen in A Change of Mind and Heart which leads to a change in your life and conduct

**The People and the king made changes in their lifestyles**

- (a) from feasting to fasting (v5,7)
  - (b) from comfortable clothing to sackcloth (v5,6, 8)
  - (c) from sitting on a throne to sitting on the ashes (v6)
  - (d) from wicked deeds to good deeds (v8)
  - (e) from violence to peace (v8)
- **Their Lifestyle (food and clothing) was changed**
  - **Their Conduct (deeds and ways) was changed**

## REVIVAL IN UGANDA

<http://www.luziusschneider.com/News/English/UgandaE.htm>

"Only 15 years ago, the world had written Uganda off as a hopeless case. The results of Idi Amin's plundering, his successor Milton Obote's reign of violence, and the brutal civil war of 1980-85 were an economy on the edge of collapse, the country bleeding from a thousand wounds, with inflation a rampaging 380% to 1000%. Tourism was threatened, and the Western embassies withdrew one after the other. Then came AIDS. WHO experts predicted that the nation would collapse in 1997, with one third of the population dead, another third suffering, and the remaining third too weak to maintain the economy. The government saw no way out, so called church leaders together, admitting their predicament and asking "Can you find a ray of hope in this situation?"

One man spoke a prophetic word into the midst of this situation: "Whose report should we believe? The WHO experts, or God's word? God has a good plan for our nation, and a holy purpose." Not many listened to this voice, but those who did remained for prayer. The result was a movement which has since taken hold of the whole nation, bringing obvious change.

When the gospel arrived in Uganda in 1877, there was both a radical breakthrough and a spiritual battle. The first 36 Ugandan martyrs died at the hand of King Mwanga in 1886, but that did not hinder what is now seen as the roots of the East African revival, which started around 1920 in Uganda and Rwanda. In 1971, Moslem General Idi Amin took over the government, starting an unprecedented and brutal persecution of all opponents, particularly Christians. He declared Uganda to be an Islamic state in 1975, despite the fact that only some 3% of the population were Moslems. Amin invited Gaddafi and Saudi Arabia's King Faisal to the 4-day ceremony, in which thousands of sheep and goats were ritually sacrificed. The Christians reacted by fleeing and prayer, and formed jungle churches, with 24-hour prayer. All differences between the confessions disappeared. "Someone's exact creed was not important, as long as they could pray," Mulinde remembers. The return of peace after Amin's deposal in 1979 also brought a reduction in Christians' devotion to prayer; complacency and indifference set in. The church falsely believed Amin to have been the enemy.

After recognising the mistake, an increasing number of Christians joined a nation-wide prayer and fasting initiative, with two aims: to unite themselves under God's aims for the nation, and to disarm the demonic powers behind their acute problems in prayer. The following is a sample of the many events which have since taken place:

- New covenant with the living God. President Museveni repealed Amin's Islamic covenant, and gave the national flag to a group of intercessors as a prophetic symbol during a conference, rededicating the nation to the God of the Bible. That broke the dam.

- Uncovering corruption - Mulinde challenged the President to take more action against the tide of corruption in the nation. "We have our police and our system, but we cannot change people's hearts. That is the job of the church," replied Museveni. Together with the Christians, a public campaign for integrity and morality was started, which has spread throughout the nation. Museveni even appointed a Cabinet Minister for Ethics and Integrity, a born-again Christian, who started an investigation into bribery. Her appointment was sharply criticised by a number of Members of Parliament, and there have already been two attempts on her life. However, as a result of the President's backing and the prayers of many churches for the campaign, a growing number of corrupt officials have fallen from grace, and several high-ranking politicians have been forced to step down from office.

- AIDS: values and condoms - The government and churches united in a dual strategy: condoms and moral change through ethical renewal and a return to Biblical values - with phenomenal success. Uganda is the only nation in Africa in which the AIDS rate is decreasing, the dark predictions turned out to be false, and the WHO, facing a mystery, is investigating "the Ugandan phenomenon".

- Inflation under control - The inflation rate has dropped from 380% to between 6% and 8%. The IMF and World Bank view Uganda as a prime example of economic recovery in Africa.
- New unity among Christians - God is drawing Christians of all confessions together to a new unity - the Uganda Christian Alliance, according to Mulinde. UCA is a network of ministries with the aim of "making disciples of the whole nation, and serving other nations".

### A Powerful Experience from Uganda

Source: Pastor John Mulinde "

<http://www.cityofpeace.net/uganda.html>

"At age 17, God called a soft-spoken, Ugandan evangelist named Robert Kayanja, to "bring His people back to faith in God." Kayanja and six praying believers decided they should build a church in the capital city of Kampala. From this humble beginning, came a Miracle Cathedral and a congregation of 10,000 and over 600 satellite churches. Little did they know how powerfully God's hand was on Uganda and that they were only a small part of an amazing turnaround that would affect the entire nation.

During this period, healings began occurring among Ugandans. Many who had tested positive for AIDS were retested and received negative reports. Excitement for the miracles of God spread and grew into a major, nationwide transformation that has swept nearly every part of Uganda, including the government, in the last 19 years.

Uganda is the only clear example in recent times of an entire nation transformed by the faith of its citizens in Jesus Christ. Kayanja brings this amazing story to our area of eastern Massachusetts. He says, "I believe God wants me to share this story with you personally....

All things are possible with God - Uganda is the proof!

"We sometimes hear reports of cities which have been transformed by God's actions. The current events in Uganda, though, are truly extraordinary. We are talking about the transformation of an entire country!" Those are the words of World Trumpet Ministries' John Mulinde. "The glory belongs to God alone, who answered his people's earnest prayers with mercy.

Uganda, a nation in the heart of Africa, and the source of the Nile, has a remarkable history. In Idi Amin's time, we experienced an economic disaster, coupled with the destruction of many churches and murder of large numbers of Christians. The civil war in the 1970's and 80's brought renewed suffering; human rights were ignored, whole villages wiped out, and even children were tortured, which can only be described as demonically inspired. Next, the nation was struck by AIDS, which brought indescribable suffering. Thousands were left as orphans, and many families have no breadwinner. In the midst of this suffering, though, a deep cry for help was born in people's hearts, a new seriousness in prayer.

God has answered. Today, Uganda is experiencing a national spiritual revival. Whole villages have experienced a simultaneous outpouring of the Holy Spirit. The economic situation is being transformed, with a steady 6% growth over the past six years, the third-fastest rate in Africa. New buildings and renovations can be seen everywhere. The most astonishing aspect may be the turn-around in the AIDS situation. Uganda is the only African nation in which the AIDS rate is rapidly dropping. All of these changes happened because the whole nation turned to God in their desperation, crying out in prayer. It was no average prayer, but the deep and lasting prayer characteristic of revival movements. Uganda's churches have matured, and address topics of national interest such as family, education, social justice and erasing poverty. There is a